WHAT THE INDEPENDENTS WOVLD HAVE.

OR, A

CHARACTER,

Declaring ſome of their Tenents, and their deſires to diſabuſe thoſe who ſpeake ill of that they know not.

Written,

By JOHN COOK of *Grays* Inne, BARRISTER.

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What the Independents would have, or a Character declaring ſome of their Tenents, and their deſires to diſabuſe thoſe who ſpeak ill of what they know not.

BEing called to the ſtudy of the great Controverſie of this age, many yeers ſince, by an occaſionall reſidence with ſome, who diſſented from the Church of *England*, concernnig Independency of Churches, I ſtood as ſtifly as I could, for Epiſcopacy: I read with a ſingle eye Maſter *Ainſworth*, Maſter *Jacob*, Maſter *Robinſon*, Maſter *Johnſon*, and every Book elſe I could find of that ſubject *Pro* and *Con*, as concerning the Kingly office of Chriſt Jeſus to be the onely point worth ſtudying; and when the points of their arguments ſtuck ſo cloſe that I could not anſwer them, I grew angry (the Lord lay it not to my charge) and held a fair correſpondency with the Church of *England*, in all the Ordinances, ſo long as I could poſſibly get leave of my conſcience ſo to do; and the queſtion truly ſtated, is but this; whether the inventions of men ought any more to be mixed with the Inſtitutions of Chriſt in his Kingly Office, then their good works in his Prieſtly Office; which I am confident ere long, will be as much out of queſtion, as whether the Proteſtant or the Popiſh be the true Religion, whereof I hold it altogether impertinent to diſcourſe, it having been ſo cleerly vindicated by learned pens. But becauſe there is a great noiſe made, what would the Independents have? They never yet told us their deſires; the poor children are kept faſting all day, and then ſome rigid ſpirits like the curſt ſtep-mother (to whom they dare not ſpeak for feare of a flap on the mouth) quarrell with them; why, what would theſe untoward children have? Is any body troubled with ſuch paltry Raſcals and harlotry baggages as I am? Theſe ſcurvy children make me weary of my life, when as ſhe knows, well enough, it is bread that the children cry for. I ſhal tell you in a word what

will content all the Independents in *England*, 'tis this; the
desire neither more nor lesse, then what the Puritans desired
of Queen *Elizabeth*, and King *James*, *viz.* an entire exemp-
tion from the jurisdiction of all Prelates and Ecclesiastical
Officers, other then such as themselves shall choose, and to
be accountable to the Magistrate for what they shall doe a-
misse, submitting to the Civill Government in all things, &
to be lyable to all taxations that by Law are chargeable upon
persons of their condition, not holding any opinions destruc-
tive of State polity, not having a naturall tendencie to dis-
sturb the peace of the Kingdome, as all seditious practices
have: but otherwise to be as free to choose their own compa-
ny, place and time, with whom, where, and when to worship
God, as they are in the choice of their wives; for a forced
marriage will not hold. This I say will satisfie all that go
under the name of Independents, which name and the word
Presbyters, as it is used, I wish they were extinct and buried.
If there must be a distinction, I wish rather they might be
called *Conformists* and *Reformists*; but to give you an account
of some of the Tenents of him that is properly and singular-
ly called an Independent by way of a Character.

He is one that judges every man in a happy condition
(though he hold many errours) that believes in Jesus Christ,
and is content to be every mans Servant, so as Christ may
but reign over his conscience: which if he should not, he
knows not where he is to reign; hee holds a subordination
of Officers in the same Church, but an equality in several
Congregations; which as sisters depend not upon one ano-
ther, but are helpfull as one hand to another; as God hath
ordained a parity and eminencie in power between several
Kings and Princes, and that one ought not to invade the o-
thers Sovereignty, not excepting against the consultative,
perswasive, and deliberative Synod, but the ruling Synod
that shall command any thing, *Imperio voluntatis*, by a *Pytha-*
gorical

gorical authority, without demonſtrating any utility or advantage to accrew thereby, and therefore an Independent is he, that depends not of any but Chriſt Jeſus, the head in point of *Canon*, and Command for Spirituall Matters; but is dependent upon man in all Temporall Matters abſolutely, and for Spirituall by way of advice and counſell, it being an Article of his Faith, that every man muſt be ſaved by his own faith, and knows no *Medium* between a reaſonable ſervice and an Implicit faith; He counts the Royall Law of Unity amongſt honeſt men to be the ſupreme law of the moſt noble Deſcent, to which all inferiour orders of Uniformity— muſt do homage, as the Ceremoniall Law to the Morall, loving every man that hath any thing of Chriſt in him, or common honeſty, and would not have Diſcipline breed diſaffection. Concerning the Diſcipline of Chriſts Church, does no more depend upon man then the doctrine; & counts it the moſt glorious light in the World to ſee Jeſus Chriſt walke as King, ruling by the Scepter of his Word in the midſt of his golden Candleſticks. Hee is ever privy to his own infirmities, being far from dreaming of perfection in this life, therefore doth not ſeparate from mixt Communions, becauſe he thinks himſelf too good, or better then his neighbours, for he thinks himſelfe the greateſt ſinner, being moſt privy to the deceitfulneſſe of his own heart, and is ſure hee hath more errours then he can diſcern, nor is it becauſe hee would diſpleaſe any man, but becauſe he dares not diſpleaſe God, for he is fully perſwaded it is a ſin in him to doe otherwiſe. He thinks no man will be godly, unleſſe he wil promiſe to be ſo, therefore wonders that any Chriſtian ſhould ſpeake againſt a Church Covenant, which is no more then to promiſe to doe that, by Gods aſſiſtance, which the Goſpel requires of him, yet will not ſay that it proceeds out of a ceſſe of carnall liberty, or contempt of the Ordinances, for rigid cenſures ſeldome lodge in meeke and humble breſts. He eſteems

esteems protestation against practice, prevarication; as if *Bilhah* had said, though I lye with *Reuben*, my heart is honest to my husband; for one acre of performance, is worth a whole land of promise. Hee is a professed enemy to all imperative, co-active violence in matters of conscience, which are not an offence against civill justice, and thinks that to force men to come to Church is but to make them hypocrites. He cannot be content with an inferiour accommodation for his soule, when he may have a superiour, going to the Ordinances to meet Jesus Christ there, and to heare good news from heaven: he desires to finde him in the fullest manner, but is not of so strong a constitution as to fast till Authority settles form of worship. Hee holds the Word and Sacraments not to be the constitution of a Church (no more then the Law is the Common-wealth, or the Axe the house) but the means and instrument of constitution, and counts him the onely extravagant man that flies from reason, which makes all men so noble: he is of an opinion that the far greater part of men in the Kingdom believe, that an honest, upright meaning will win heaven, and hope so to live, as by their good Works, Prayers, and good meanings to be saved, and therefore does not conceive these men to be visible members of Christs body, and consequently not to communicate in the distinguishing Ordinances; He thinks it ill done to enfore any under penalties to receive the Sacrament; possibly to seal up his own condemnation; he is for every reformed Church, so far as it is reformed; but says many Scotch Ministers complain, that things are not thorowly reformed with them; hee counts it licentiousnes, not Christian liberty, to affront those that be in Authority, and never speaks any thing against the Nationall way of Worship, but to justifie his own, if called thereunto. He will not be beaten but by Scripture-weapons; and in reading Scriptures, neither stretches things wider, nor draws them narrower then God has made them; hee holds

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perſwaſion to be the Goſpellary way, and that liberty of Religion to all Proteſtants; is the bond of Religion againſt Papiſts; hee believes the community of the faithfull in appearance to be the immediate receptacle of all Eccleſiaſticall Authority, and holds Non-communion with Churches, when one Church after faſting and Prayer, ſhall tell an Hereticall company that it appeares, they are in the ſtate of damnation, as Heathens and Publicans, *and better a milſtone were hung about their necks then to give ſuch juſt offece*, to be a effectual to attain the ſpirituall end, as Excommunication: Hee is ſorry that Brethren ſhould fall out by the way, being all animated by one ſpirit, as the body by one ſoul; but is glad that himſelfe is not the leaſt cauſe of the diſagreement. Hee thinks ſpirituall diſeaſes muſt have ſpirituall cures, and thinks it is no proper way to confute an Heretick, to break his head with the Bible. Hee is one that deſires to live lovingly with all the World, and loves moſt where hee ſees moſt of God; he does not ſo much deſire that Jeſus Chriſt ſhould love him, becauſe hee knows hee loves him already, nor that hee ſhould love him more; becauſe hee knows hee loves him enough, but that hee might love Chriſt and love him more; and he joyns himſelf in Church-fellowſhip, not to gain Heaven, but to witneſſe his love to Jeſus Chriſt, and deſires to love himſelf no farther then he finds the Image of God renewed in him.

He counts it a great honour and ſecurity to *Proteſtants* to joyn all as one man againſt Popery, and deſires heartily a Union with our Brethren the *Scots*, which he conceives may very well be without a Uniformity, which is a condition for the Saints above fully enlightned; he thinks Religion is *ab eligendo*, as well as *a religando*, and that the *French Proteſtants* are cordiall and ſyncere, that may either go to Maſſe or to Church, as they pleaſe. He conceives a moderate Preſbytery, ſuch as men cannot except againſt, in point of Reaſon or Conſcience, is beſt conſiſtent with the happineſſe of this

this Kingdome, and why ſhould not moderate men be content with a moderate Diſcipline? Hee loves an honeſt Preſbyterian better then a diſhoneſt Independent, and believes that the want of Morality excludes from Heaven; he believes that this Army would fight as heartily for the State againſt Popery, or any that ſhould do them wrong, as ever they did for the Liberties of this Kingdom; and deſires that the Parliament and Army would grant as much to the City of *London*, as may poſſibly conſiſt with the ſafety of the Kingdom. Hee freely forgives all thoſe that rail againſt him in Pulpits, and prays that God would make ſuch Miniſters more zealous to advance the power of godlineſſe then their own power.

He deſires to learn the truth with all diligence and humility, and if for the preſent hee be in an errour, he hopes all good Chriſtians will excuſe it, becauſe it proceeds from a deſire of all poſſible purity in a Congregation; as if a ſervant be over diligent, thinking to pleaſe his maſter, by doing his buſineſſe too well, no ingenuous man would blame him. Hee judges him the beſt Common-wealths man that will ſuffer much himſelf, when it may conduce to the publike peace, and that is moſt forward to goe in a way ſafe for the Kingdom, though dangerous to himſelf: and him the beſt Chriſtian that ſtudies Truth and Peace, yet ſo, as a Union of hearts rather then a vicinity of houſes, is to make up a Congregation according to the New Teſtament, then which he conceives his way no Newer.

Concerning the Errours of the times, many whereof pretend from weak judgments, but ſtrong affection to Jeſus Chriſt, he thinks all this ſmoak is not without ſome fire, but becauſe the common enemy, the Papiſts, have more differences among themſelves, leſt our jarring ſhould be their muſick, he deſires we may ſpend our wits upon them, and our charity upon one another; and if all truths be ſeaſonable, he conceives that the Aſſembly ſitting ſo long before they agreed upon any thing, was a great occaſioner of them; they

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kept the Kingdom too long faſting, as if all men had been of a-like ſtrong conſtitution, whereas paſſengers to heaven are in haſte, and muſt walk ſome way or other; and he that hath hath gone far in a Wood is loath to turn back though hee be wrong; ſo dangerous is it to procraſtinate in their matters, and very rare for a man to confute himſelf. His practice is to baptize the children of one or both believing parents, as fœderally holy; the contrary opinion of ſome Anabaptiſts, or Antibaptiſts makes him ſtudy the Scripture in piety, and devotion more; there being neither expreſſe precept nor example for it, and the correſpondencie of the Seals under both diſpenſations more; and poſſibly that may be a truth, which for want of light hee conceiveth to be an errour; if it be an errour, it is a very harmleſſe one, reſting there, and cannot diſturbe the publike peace. If an *Antinomian* doctrinall doe do not prove an *Antinomian* practicall, hee thinks ſome of thoſe opinions are very comfortable, and learns hereby, not to exalt duty too much, but to ſtudy free grace the more, and believe that the Doctrine of juſtification and ſatisfaction, have never been more cleerly taught then by them that have been ſo called. He hopes *Seekers* find the way to heaven, yet counts it ſad that any ſhould wait for new Apoſtles (they may as well ſeek a new Goſpel,) and that thoſe Ordinances which Chriſt hath purchaſed with his precious bloud, ſhould be counted ſhadows, much derogatory to his love and wiſdom; yet he ſuſpects his own heart, and thinks that poſſibly ſome men live at a very high rate in ſpirituall enjoyments, being wholy at reſt in God, and have the leſſe need of Ordinances, and for thoſe that thinke the Saints are here in full perfection of grace and glory, his ſinfull heart tels him it is an errour; yet he will not judge any tree to be evill but by its fruits. Hee knows no hurt in a million of millenary like errours; who would not be glad to ſee Jeſus Chriſt? That Chriſt died for all, he judges to be a great errour, for then

all muſt be ſaved, or poſſibly none may be ſaved, yet there are prudentiall reaſons and motives for it, as the Papiſts have for good works; if not meritorious, why commanded? If he died not for all, why is hee preached to all? Yet the maintainers ayme is thereby to honour and exalt Chriſt which is the great deſigne of the Father, and thereby his greater ſtudy; and ſo by different opinions hee learns to do things upon cleerer principles, and ſo to walk in love and peace, as ſeeing him who is inviſible, and knows no reaſon, why their brethren (by the good leave of the Maſter of the Family, and Parliament) may not live lovingly together.

He thinks it very abſurd that Popiſh Biſhops ſhould ordain Miniſters, as if the ſheep ſhould have no ſhepherds, but ſuch as the Wolves appoint; the rather for that the Apoſtles did not abridge the people of that liberty of chooſing an Apoſtle, much leſſe may a Synod deprive them of chooſing their own Officers.

He deſires no Toleration for any Errours againſt Religion or State-policy, but of ſome errours in Religion which do not raze the foundation, conceiving liberty to be the beſt means to cure all ſuch differences, and that the Sword hath no capacity to ſettle Religion being not ſanctified to that purpoſe; and if impriſonment cure an Heretick, 'tis but like his curing an enemy by letting out the Impoſtume, when hee thought to kill him; for myſticall Wolves are to be kill'd myſtically; and therefore marvels that any politick Chriſtian ſhould oppoſe his deſires, for why may not hee which five years ſince was for Biſhops, conſidering the wheeling viciſſitude, and revolution of things, five years hence be an Independent? Hee thinks compulſion is the onely way to make Hypocrites, and if Church Papiſts were ever accounted moſt dangerous, he wonders why men ſhould be forced to go to Church.

He thinks it ſtrange that Chriſtians ſhould have moſt wan-

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who can leaſt juſtifie them, but conceives it is for want of liberty of conſcience. The Turke hath more colour to come with three or foure hundred thouſand men to invade this Kingdom, becauſe we are not of his Religion, then one Proteſtant hath to perſecute another. And he verily believes that if every man might take his Religion upon choice and triall, thouſands would be ſaved which die ſecurely, making no queſtion of their ſalvation. Hee thinks it is a ſolœciſme for Miniſters to bid men ſearch the Scriptures, when they may not profeſs that which they find to be true. He finds that this Kingdom hath had litle peace ſince the Biſhops baniſhed men into *New England*, where Independency hath bin ſo far from being the root of evill, as it hath cured Schiſmes and Hereſies. He conceives the rigid Presbyters are notable Polititians, to put the Parliament between themſelves and the envy of the people, for they do but untie the points, and deliver the party to the Magiſtrate to be whipt; as the Papiſts doe, who put Proteſtants to death, becauſe Proteſtants delight in perſecution, but wiſhes they would be moderate if they intend to laſt, for the rigidneſs of the Biſhops was their ruine. Hee doth not finde any puniſhment in Scripture for tender conſciences, and by that politique Law which puts Idolaters to death, their cattell alſo were to be deſtroyed. Hee would gladly conform to the preſent government, if hee had his conſcience at command, in his own power, and knows no reaſon why carnall profeſſors ſhould oppoſe liberty, but becauſe they deſire not to be troubled about Religion, but have it put into their mouthes by authority, which they hope will ſtand between them and harm. Hee conceives variety of opinions in circumſtantials, is, but as one ſtar differs from heads need not breed difference in hearts; and underſtands not why Covenants ſhould be made to repaire Caſtles in the aire, and ſince the moderate Diſciplinarians agree, that every congregation in *America* hath intireneſſe of juriſdiction,

intrinsecally within it selfe, hee wonders that any man should hold that Churches are in worse condition where the Magistrates professe Christianity, or that it is not a favour that Corporations may determine differences within themselves; but he looks not at the likelynesse of the means, but Christs institution, who is only King of the conscience, and conceives that all the world hath no more power over the conscience then a Tinker hath, which can be no disparagement to say, that a stone hath as much life as the Sunne, He conceives that, *Mat. 18. Tell the Church*, are very plain words, but that learned men have invented distinctions to make them intricate, and that Christ hath intrusted the keyes, to hang rather at his Spouses girdle, then with the Stewards, and that a Churches censure being ratified in heaven, there can be no appeale on earth to any other Church.

He conceives that such a liberty will wonderfully indeare all conscientious men to the Magistrate, the King and Parliament; will gain the hearts of the people, without which all obedience will be uncordiall. Compulsion can no more gain the heart, then the fish can love the fisher-man. As for those arguments of disorder and confusion, the two Theologicall Scar-crows: he conceives they are but imaginary, vain fears, yet have been so drunke with the bloud of the Saints, that like *Lycurgus Vives*, he would never have them more urged; for an Heretick is but to be rejected, and as *Luther* said, to be burnt with the fire of charity, nor should we send them to hell who give no signes of repentance. He is an irreconcilable enemy to tyranny and Popery, and it is the joy of his heart that God may have glory, though in his confusion. He counts every godly Presbyterian to be his deare brother, but not to be preferred before the truth. Hee conceives that whosoever is above his brother in spirituall matters (unless impowred is a Prelate; & the onely way to make the Assembly more victorious then *Alexander*, is, by reason and gen-

tlenesse

tleneſſe to conquer conſciences without bloud. He conceives that Magiſtrate, in probability, to be more religious, that will ſuffer differing opinions, conſiſting with the publike peace, then he that *Haman*-like will have all to bow and ſtoop to his ſheaf, & that all the wars in *Chriſtendome* have ſprung from this one depraved principle, to ſuffer no opinion but his own, for how can truth appear but by argumentation? Hee thinks it a ſin either to follow an erring conſcience, or to doe againſt it, but to oppoſe it the greater ſin, for hee that will doe the leaſt ſin againſt conſcience, is prepared in diſpoſition to doe the greateſt. He marvels any man ſhould hold Independencie not to be Gods Ordinance, and yet a Nationall Aſſembly to be Apoſtolicall, which is moſt Independent. Hee thinks there are many Deere without the pale, ſtraying Sheep without a fold, and when all is done, there will be Wolves within, and Lambs without; but thinks that to honour Chriſt is to do his will, and is moſt troubled to conſider how one ſheep ſhould bite and perſecute another. Hee believes the government of the Church, lyes upon the ſhoulders of Jeſus Chriſt, and that the Pope may as well maintain a Prieſthood under the Goſpel, after the example of *Aaron*, as that Magiſtrates may puniſh different opinions after the example of the godly Kings of *Iſrael* and *Judah*, who were types of Jeſus Chriſt, and directed infallibly; and yet ſuffered *Herodians*, *Alexandrians*, *Sadducees* and *Phariſees*; unleſſe the errors be of a morall and capital conſideration, that may endanger the peoples welfare. He verily believes that the ardent endeavours of the godly Presbyterians and Independents, are to conſerve the Ordinances in purity, and purging of the Church from ſcandall, and would fain believe that the difference between them is but ſmall, that the union may be the more eaſie, and ſees it moſt apparantly, that the intereſt of all honeſt, godly men is wrapt up in a ſpeedy union, to love one another entirely, though of different judgements, otherwiſe Gods people are likely

likely to be in a worſe condition for their liberties then ever they have been.

He has ever been a faithfull wel-willer to King and Parliament, an enemy to all oppreſſion and cruelty, a reall friend to ſpeedy juſtice and urbanity, and thinks hee is no good neighbour that deſires it ſhould onely raine in his Garden; hee thinks all the delight in this World without the liberty of his conſcience, is a burthen intolerable; and judges Chriſts Kingdom to be onely there where his Laws are in force: for that County is no part of a Princes Dominion which is not regulated by his Laws. He is a homager to King and Parliament for the exerciſe of a good conſcience, not to beg liberty from man to be a Chriſtian, nor to ſettle the divine right of worſhip, but to bee protected in the free exerciſe of it: hee cannot act contrary to his light received, without manifeſt ruine of his own ſoule, nor practiſe (but by the Magiſtrates permiſſion) without apparent hazard of his perſon and family, therefore intreats all Chriſtian ſpirits who have any credit with the Magiſtrate, and have felt the weight of an oppreſſed conſcience, to mediate for him, as Men, Chriſtians, fellow-ſufferers, and fellow-helpers. Some thinke it the greateſt miracle in the world, that any generation of rigid men ſhould be ſo unnaturall to kill their own fathers, and perſecute their own brethren, who but lately ſuffered with them: but concludes that ſuperſtition is an unreaſonable thing, and that Pride and Covetouſneſſe in ſome men, are enough to make a man of the *Indians* minde, by any means, not to be of the *Spaniards* Religion. Hee marvels any man ſhould be an enemy to tender conſciences, the want whereof is the plague of this wicked world, and that rich man that cannot feaſt till his poore neighbours have bread to eat, hath a tender conſcience. Hee knows no injuſtice in an errour, or opinion, and marvels why beleevers ſhould contend about the faith, which they

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have already and can never loſe, and thinks it far better that Proteſtants, who in a Pariſh are of three opinions, ſhould rather have three ſeverall meeting places, then fight and live in perpetuall jars with one another; therefore reckons Liberty of Conſcience to be *Englands* chiefeſt good, becauſe nothing elſe can procure love and peace, for did God for the ſafety of a ſheep diſpence with his own Law, and are men ſo Wolviſh to prefer an inferiour Law of uniformity to the royall law of love, which is the life of a Kingdom? but men may ruine themſelves, they can never ruine the truth. Hee thinks it a very uncivill part, for any man not to yeeld to a civill government, but in matter of opinion thinkes it miſery enough to refuſe Chriſt Jeſus and ſalvation, and that to tye up the outward man, unleſſe he be turbulent or unjuſt, is a reformation for dogs and bears. He thinks it is but diſſembling for young people to contract themſelves, and after aske their friends conſents; to faſt and pray for that which is already reſolved upon, and believes that never did any bloudy *Bonner* perſecute any man under the notion of a Saint, but as an inſtrument of evill, or diſturber of the State.

He thinks it ſtrange that none but in office may preach, and yet one may preach to get an office, and how *Beza*, who was never ordained, could ordaine others, but he thinks there is leſſe need of an acceſſory ſolemnity then of the peoples ſalvation, and marvels why a man may not preach by his tongue as well as by his pen, the rather for that *Jehoſaphat* ſent to his Princes to teach in the City of *Judah*: Princes have preached in *Geneva* and Lairds in *Scotland*; not to be a Miniſter without an outward calling, but having an inward call, to preach to edification, though the line of ordination were never ſtreacht over him; he thinks him not zealous of mens ſalvation, that murmures at all mens preaching that are not faſhioned in his ſhop, and wiſhes that Merchants would ſend men to preach Jeſus Chriſt to the Indi-

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ans, as well as Factors, for he thinks the true intereſt of *England* is the Proteſtant cauſe, to be as zealous to advance that, as the Spaniard is for popery. He thinks it impoſſible that the civil peace of a Kingdom ſhould be broken, unleſſe the Laws be violated; and how Lillies ſhould ſcratch, and Lambs tear Wolves, and Doves perſecute Hauks, and Virgins ſcold, are things that lie very remote from his intellect.

He thinks nothing more hinders a reformation then taking things upon truſt, not ſupporting authority by ſolid reaſon. He wiſhes that every ingenuous man would diſclaim all practices (ſpecially in matters of law) that are againſt the law of true reaſon; a confident adherence to authority, and a ready proſtration to Antiquity, preferring old Errours to new diſcoveries of Truth, being prime cauſes of all injuſtice and oppreſſion, as if an Argument from Authority were any proof to a wiſer man; a Generation of rigid Formaliſts making Religion overthrow it ſelf, by deſtroying mercy and Humanity. 'Tis well for many ſcandalous Rulers, that he is a man of a peaceable ſpirit; and all the hurt that he wiſhes to the Kingdom, is, that Independents were the worſt men in it.

He draws his ſword for publike Liberties, which being ſubſtantially ſetled by King and Parliament, and ſecured. He will gladly ſheath it, and ſay, *The Lord hath done all*; and hopes that no ingenuous man will envy him thoſe Liberties which were purchaſed for him by the bloud of Chriſt, knowing that a Communion in Unity will be a glorious ſupplement to the rent of Uniformity, which may ſeem ſtrange for a time, but will quickly be embraced by all honeſt men. A ſolid Reaſon will at any time convince him, and hee loves to read diſcouries which are rationall, therefore to charge him with wilfulneſſe and obſtinacy is a ſupercilious and cenſorious ſeverity, if not an uncivill and unchriſtian offence: for God is the ſearcher of all hearts. To whoſe grace and goodneſſe, he commends the courteous Reader.

FINIS.